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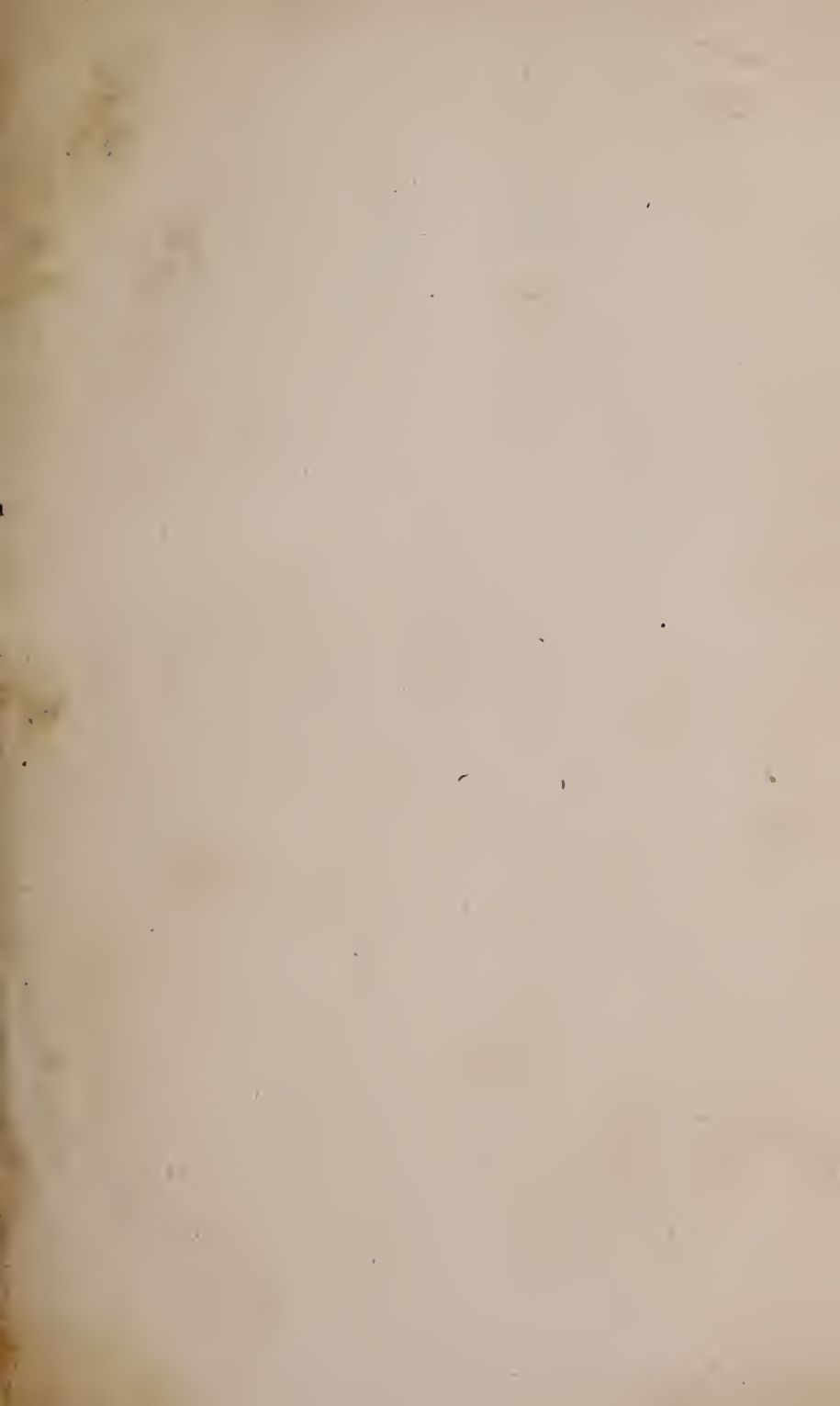
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THE  
✓AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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VOL. 23, 1847.

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# THE AFRICAN REPOSITORY,

## AND

# COLONIAL JOURNAL.

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VOL. XXIII.]

WASHINGTON, JANUARY, 1847.

[No. 1.

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### *Africa, South of the Equator.*

THE fifteenth volume of the Journal of the Royal Geographical Society of London contains an article entitled, "The Geography of N'yass, or the Great Lake of Southern Africa, investigated; with an account of the overland route from the Quanza in Angola to the Zambezi in the Government of Mozambique. By William Desborough Cooley." The president of that society, in his annual address in May, 1845, speaks of Mr. Cooley as a man "known to geographers as a most conscientious and correct elucidator of any subject he takes in hand," and as "one of the first authorities on African Geography;" and the article itself bears witness of his accurate and extensive research, and of his power of discriminating between fact, fiction and mistake. From this article and some other sources, a general view of Southern Africa is obtained, which may interest the readers of the Repository. To illustrate this general view, we give a reduced copy of Mr. Cooley's map of the region to which

his article relates, to which we have added an outline of the more southern part of the continent.

Mr. Cooley first examines the confused and inaccurate accounts of writers of the sixteenth century. Rejecting evident blunders, exaggerations and fables, he finds evidence remaining, that there is a great lake in the interior of Africa, on the route between Angola and Monomotapa, and somewhere to the North of Tete; that it is very long, containing many islands, with a numerous population; that it has some connexion, at least by name, with the Zambezi; that a people named Ambios or Imbies (M'Biza, called since by the Portuguese, Movisa,) inhabited its southern shores; while on its eastern side was the great kingdom of Monemugi.

The errors which he exposes during this process, are numerous, and some of them amusing. According to Fernandez de Enciso, in 1518, and De Barros afterwards, this great lake was the source of the Zaire, and of the Nile. They probably placed it

far to the west of its true position as it appears on some old maps, with both those rivers flowing from it. De Barros, or his printer, by mistake, put Zambeze for Zambeze; which subsequent corruptions changed to Zambre or Zembre, and applied as the name of the lake. In 1591, Pigafetta, in editing the manuscripts of Odoardo, (Duarte Lopez,) and endeavoring to reconcile his accounts with those of Ptolemy and others, transforms the great lake into two lakes; one near its true position, which he represents as the true source of the Nile, and the other 400 miles further North. The latter, he says, is called *a sea*; and the Auziki, near Congo, report that the people on its shores build great ships, and houses of stone and lime, have weights and measures, and can write. Dapper, in his description of Africa, states on the authority of "the blacks of Pombo," that the lake is 60 days' journey East and somewhat to the South from the Auziki. The distance and direction are not far from the truth; but "Pombo" means *the route*; so that "the blacks of Pombo" are the blacks on that route; so there is an end of one of the numerous inland nations on our maps of Africa.

In like manner, Mr. Cooley annihilates "Borro," or "Bororo," which means *the North*; the Macabires, that is, shepherds; the Mizimbui, which means *torrents*; the Varoon-das, or Mountaineers, and other nations without number. Among others, the Maravis disappear as a nation.

The great lake has often been called the lake of Maravi; and a town of that name has been placed near its southern extremity. It appears, however, that *Maravi* is a title applied to the chiefs, or petty kings, or some of them, of the mountainous region extending from the Zambezi to the head waters of the Livuma. Whether it is simply a title, or a family name, or what it means, we know not. We only know that there is no such country, and no such nation; and that many of the kings in that region are *Maravis*.

Similar is the fate of the Giagas of whom some account, derived from old writers, may be found in the Repository for March, 1845, pages 71 and 72. Mr. Cooley shows that the term Giaga, or Jaga, was not the name of a mighty nation, ravaging the southern half of the continent, but a designation of certain leaders of distinction, and sometimes petty tribes, by whom those ravages were committed. It seems that similar irruptions upon each other, though not always attended with the same horrid excess of cannibalism, have continued, even to the present century.

The widely extended use of the term Giaga, is accounted for by the fact, that those who used it were all kindred tribes. Mr. Cooley states that "from the confines of the Hottentots in the South to the Equator on the eastern coast, and to the Cameroons on the western, there is but one family of languages. Notwithstanding the variety of dialects, each tribe can understand its neighbors.



There is little reason to doubt that a native of Angola would soon be able to make himself understood in Zanzibar." There is at least one reason to suppose that the Zingian languages were still more widely diffused. The Jagas, or Giagas, of Anziko are included among the Zingians; but the evidence seems complete, that they came from the region back of Sierra Leone and Liberia. The region from which they emigrated, is called, on most maps, *Manoo*, and by several old writers, *Mendi-manoo*, which is said to mean, *governing people*. This name is evidently Zingian. Mr. Cooley says that Monomoezi, the name usually given to a people East of the great lake, commonly written Monemugi, and more correctly M'wana—M'wezi, is a political appellation, M'wani implying sovereignty. "From Congo across to Zanzibar, this word takes the various forms of Mani, Muene, Muana, and Buana, which last signifies *master* in Sawahile." Still farther South, it appears in the name Monomotapa. It would seem, therefore, that, from time immemorial, there has been a Zingian tribe in Western Africa, as far North as latitude 7 or 8. This northern tribe seems to have claimed and exercised an ascendancy over their neighbors, much greater than their comparative numbers could give them. They exacted tribute from tribes on and near the coast, more numerous than themselves, and to whom they appear to have been both physically and intellectually superior.

In the opposite direction, the Zin-

gians must certainly include the Caffres of southeastern Africa. This is shown, not only by the substantial identity of many of their words with those of more northern nations, but more conclusively by the structure of their languages. In all of them the use of M before a consonant as an initial is common. The people on the Gaboon river speak the *Mpongwe* language. *Mparane* is a town among the Caffres. Another peculiarity, common to them all, is, that nouns are inflected, to express number and case, at the beginning, and not at the end; or at least, not always at the end. *Butua*, which some have written *Abutua*, and supposed to be the name of a kingdom, is the plural of *motu*, a man. *Muca-biri*, a shepherd, in Angolan, has its plural, *Aca biri*. Among the Zulu Caffres, a certain village magistrate is called *Induna*, plural, *Zinduna*.

We may not suppose, however, that the Zingian blood, or language, or character, has everywhere been kept pure from intermixture with foreigners. In the south, we know that the Caffres have mingled with the Hottentots, and to such an extent that the Hottentot *click* is occasionally heard in the language of some of the tribes. Doubtless there has also been an intermixture with the inhabitants of Madagascar, whom some suppose to be of Malay origin. Farther north, there is more or less of the Arab blood, especially on the coast; as was inevitable, from the commercial relations which Arabia

has sustained with that coast for unknown ages. Sofala is thought by some to have been the Ophir of the Hebrews; and the Imaum of Muscat, near the Persian Gulf, is sovereign of the Zanzibar coast, and holds his court at Zanzibar for several months every year. In the northwest the Zingians have intermingled with the negroes of Guinea, who, in their turn, have penetrated southward, as far as Angola and Benguela; though, wherever the two races co-exist, the Zingians seem generally, if not always, to have the mastery.

The Hottentots, usually esteemed the most degraded race in Africa, are not Zingians. They are confined to the southwestern part of the continent. In the latitude of Orange river, as we know from the accounts of missionaries, they extend, with various modifications, more than half way across the continent. To this general class belong the Namaquas, on the coast, on both sides of the Orange river, and the Damara tribes, further north. Their extent in this direction is unknown. Capt. J. E. Alexander, whose account of his explorations among them in 1836 is given in the eighth volume of the *Journal of the Geographical Society*, speaks of them as extending to lat. 21° south. He found them around the head waters of the rivers which, in the rainy season, flow into Walwich bay; and he learned that they extended some distance further to the north and east. The most striking peculiarity of their language

is the "click," a sound heard in no other. A manuscript journal of a voyage along the coast describes it, as heard at Walwich bay, by saying: "Their language is so poor, that they are obliged to express even the scanty ideas they have, by smacking their tongues against the roofs of their mouths." Whether the few Hottentots around Walwich bay are Damaras, or of some other family, we are not informed.

Of the tribes north of the Damaras to Benguela, who occasionally visit the barren coast for the purpose of fishing, almost nothing is known. It appears, however, from the manuscript journal just quoted, that intercourse may be had with them, if they can be found and induced to receive communications, by means of interpreters obtained at Benguela; but those interpreters become utterly useless on arriving at Walwich bay. It may also be inferred from the same journal, that their language is free from the "click." It would seem, therefore, that they are not Hottentots, and therefore, according to Mr. Cooley, must be Zingians; but, if so, they are probably inferior to most of their race.

How far the Caffres extend northward, is unknown. Old Portuguese writers apply that name to the tribes on the Zambezi, and still further north. As the word is Arabic, and signifies *an infidel*, it was not probably applied to them first, by their Muhammedan neighbors on the coast, and afterwards extended to their more southern kindred. It

is now, however, the well-established appellation of most of the eastern tribes south of Delagoa bay; and probably, some further north ought to be classed with them. But from somewhere about Inhambane or Cape Corrientes, northward, at least to the latitude of Zanzibar, the Mucaranga tribes either occupy the inland regions, or are mixed with others, among whom they are predominant. For a more particular account of the country and people between the Zanzibar coast and Angola, we must refer to modern explorers, quoted by Mr. Cooley.

In 1796, Manoel Caetano Pereira, a creole, whose father had established himself at Marengue, three days north of Tete, and by means of the Muzimbazos, or native itinerant traders, had carried on a lucrative commerce with the Moviza, an industrious trading people, and through them with the Cazembe, started on a trading and exploring expedition to the northward. On crossing the river Aruangoa, the most northern branch of the Zambezi on our map, he passed from the territory of the Maravi chiefs into that of the Moviza, who are tributary to the Cazembe. Their northern boundary is the Zambezi, flowing to the right, and therefore not the Zambezi on which Tete is situated, but another, flowing into the great lake. Keeping on to the north-west, he arrived at the capital of the Cazembe, which is called Lucenda, and is situated just south of the principal river entering the lake from the west. On Pereira's

authority, Lacerda, governor of Sena, represented the state of civilization in the dominions of the Cazembe as about equal to that of the Mexicans and Peruvians when first discovered. Pereira heard of the great lake, which he reported as a river, called Murusura, so wide that the natives were three days in crossing it, resting on the islands at night. But *murusura* is not a proper name, but a common noun, an oblique case of *risuro*, which signifies *water*. This expedition carries us into the neighborhood of the lake, on its south-eastern side.

In 1835, Khamis bin Othman, a Muhammedan native of the Zanzibar coast, who had travelled extensively, visited London, attended by his Miyao slave Nasib. From them much information was obtained.

Iao, the country of the Miyao, or Mijao of the Portuguese, is on the eastern slope of the mountains east of the southern part of the lake, and well watered by the southern branches of the Livuma. The Miyao are much esteemed in the slave market of Zanzibar, where 7,000 or 8,000 of them are annually sold; many of whom, however, go voluntarily into slavery, "seeking their fortunes." The country does not seem large enough to endure so great a drain upon its population. Probably, Nasib has placed the number too high; or the Miyao are great slave-traders, and his estimate includes those whom they buy further inland, and sell at Zanzibar. On the northern branches of the Livuma are the Mabungo,



who are described as "white people." Mabungo women sell as high as the handsomest Abyssinians—sometimes at \$3,000 each. The men are seldom seen in servitude. Their prowess in war is the chief protection of their allies, the Miyao, against the slave-hunting incursions of the people towards the coast, who are furnished with fire-arms from Mozambique. From the mountains of the Miyao, the N'yassi, or great lake, may be seen, with its numerous islands, but not its western coast. Its waters are quite fresh, and it abounds in fish. It is navigated by bark canoes, large enough to carry twenty persons. Its breadth is a voyage of three days, paddling six or eight hours a day, and resting on islands at night. Its length is a voyage of two months, at the same rate, towards the setting sun; but Nasib thought that an English ship might sail the whole distance in a month. He described the Monomoezi and another nation of Muarangas, as tall and handsome, of a brown complexion, and distinguished by their industry, commercial activity, and comparative civilization.

These accounts seem to fix, nearly, the position of the southern part of the lake. They also indicate that its more northern part is farther to the west; a fact of which there is other proof.

Khamis bin Othman, Nasib's master, had several times penetrated to the shores of the lake by the valley of the Lufji. His account of the

tribes and towns that he passed, and of the number of days spent in passing them, shows very nearly the distance of that part of the lake from Zanzibar.

The same volume contains an account, by Mr. Macqueen, the celebrated African geographer, of the journey of Lief ben Saeid, as he spells the name, from Zanzibar to the lake, where he had been twice, for the purpose of bartering for ivory. It agrees in all important particulars with the statements of Khamis bin Othman. He describes the country of the Monomoezi as comparatively level. The people are very honest, and civil to strangers. They are under four independent sovereigns; though he afterwards speaks of a "great sultan," who seems to be superior to the others. The extent of the country is about two months from north to south, and a month and a half from east to west. This, compared with some of his other statements, would indicate a country of some 200 miles by nearly 300; but according to other native explorers, it must be as much as 500 miles in length. From the eastern shore of the great lake the western shore can be seen, as the main land is seen from Zanzibar, a distance of twenty-four miles. The people near the lake are fairer than those near the coast. They are pagans. Both sexes go nearly naked. Their houses are made of wood, and thatched with grass, without upper stories or chim-

neys. They have no horses or camels, but plenty of asses, and a few elephants. Some of their boats are six fathoms long, very narrow, and without sails. Across the lake there is a great trade in ivory, oil of a red color, and slaves like those of Nubia. The Yoah tribe, on the west of the lake, are circumcised, and call themselves Muhammedans.

Two centuries and a half ago, Europeans heard of the great empire of Monomoezi, or, as usually called, Monemugi—supposed to occupy the vast space between Monomotapa and Abyssinia; but the knowledge of it has been nearly lost, and is now very indefinite. Their country appears to be an elevated plain, or table land, of great extent. The people annually descend in large numbers to Zanzibar; their journey both ways and their delay at Zanzibar occupying nine or ten months. On these journeys they are decently clothed, with cotton of their own manufacture, and convey their merchandise on asses of a fine breed. The use of beasts of burden shows their superiority to their native neighbors. From Zanganyika, a town on the opposite side of the lake, they obtain copper, ivory, and oil.

All the Muearanga tribes are distinguished by certain marks on their temples; and these marks are seen as far south as Inhambane and Cape Corrientes, and even at Delagoa bay. They are every where described as more civilized and better disposed than any of their neighbors. The

degree of their civilization has doubtless been overrated, and is evidently different in different tribes. That of the Monomoezi, who appear to be the most advanced, may be estimated by the facts already stated, with respect to their dress, their houses, their boats, their commerce, and their beasts of burden.

Northeast of the Monomoezi, about lat. 3° south, long. 35° east, are the Meremongao, who are perhaps still farther advanced in civilization. They are said to be the great smiths and cutlers of Eastern Africa. Their iron is said to be of the best possible quality. "As a considerable quantity of it is sent in bars to the Persian Gulf, it is not improbable that the fine temper of the Damascus blades may be due in a great measure to its excellence. The Meremongao themselves make swords on the model of those of the Knights Templars." They are in the habit of wearing brass wire, tightly twisted round their arms. These two nations nearly or quite border on each other; but whether they are of the same race, we are not informed. According to Mr. Cooley's general remark, before quoted, the Meremongao must be Zingians; but he seems not to reckon them as Muearanga.

Let us now turn to the regions west of the great lake.

In 1802, Da Costa, superintendent of the Portuguese factory in Cassangi, sent two pombeiros, or native travelling merchants, on an

exploring tour across the continent to the Portuguese possessions on the Zambezi. They were instructed to visit the Muata Yanvo, king of Moropua, or the Milua, and also the Cazembe, on their way to Tete and Sena; and to represent themselves as envoys of the Mueneputo, or king of Portugal, sent in search of his brother, who had travelled in that direction some years since, and had not since been heard of. One of the pombeiros, at least, was able to write, and kept a journal. They took with them some \$2,500 worth of goods, for presents, and to meet their travelling expenses. At one place, they were detained two years as captives. At others, their progress was hindered by wars. They were obliged to wait for permission to enter this territory, and that; and again for permission to leave it. The result was, that they accomplished their journey, and returned in 1814, with letters from the governor of Sena. Their route may be nearly traced on the map.

They started from Mucari, in Cassangi, in November, 1802. They were obliged to go round Cassangi on the south, because the chief of that country allows no intercourse between the Portuguese and Moropua through his country. All the commerce in slaves, wax and ivory, must pass through his hands. After crossing many of the southern tributaries of the Zaire, and the intervening mountains, they arrived at the capital of the Muata Yanvo.

Here they remained till May, 1806. They give very little information concerning the country or people.

Leaving the Muata Yanvo, they travelled with the rising sun on their left hand, and consequently towards the south; and having crossed 116 streams, some of them large, and all confluent of the Zaire, arrived at the central ridge of the continent, beyond which all the waters flow eastwardly. The country, generally, seems to be sparsely peopled, and not very productive; but as it is well watered, might doubtless be improved by cultivation. Just before leaving the waters of the Zaire, the travellers found a salt marsh, which would seem to be extensive, as it is a chief means of support for the people. "In order to make the salt, the grass or other herbage of the marsh is burnt; the ashes are then collected, and water poured on them, which, being drained off, yields salt by evaporation." Hither the people resort from great distances, to barter the necessaries of life for salt. For more than half their journey from the town of the Muata Yanvo, the travellers had encountered natives engaged in this commerce. It would seem, however, that Quigila—for so the place is called—does not owe all its reputation to salt made in this way; as the fact comes out incidentally, that they have also *rock salt*, and therefore salt mines. Not far to the north, and still on the western slope, are mines of copper, which are wrought. The lord of



the copper mines pays a tribute, in bars of copper, to the lord of the salt marsh, who transmits it to the Muata Yanvo. Both these lords are subject to the Cazembe; but as the Cazembe himself is in some sense subordinate to the Muata Yanvo, their tribute is allowed to go directly to the lord paramount, which saves a long and laborious transportation. Proceeding eastward, along the valley of the principal stream that enters the great lake from the west, after crossing forty-seven streams, they at length arrived at the Cazembe's capital, Lucenda. After a long detention here by various intrigues and wars and rumors of wars, they were safely conducted to the Portuguese settlement at Tete.

They describe the Cazembe as a robust negro, of the darkest complexion, with a good beard and red eyes. He received them in state, surrounded by his grandees, and clothed with silk and velvet, with various kinds of beads on his arms and legs. The soil of Quichinga, the province immediately around his capital, yields fruit and grain in great plenty; but he has no cattle but what are paid in tribute or bought of the Movisa, no sheep, and only a few pigs, obtained from abroad. The principal articles of commerce are slaves, ivory, green stones, and copper; which are sold to the Movisa, or to the Muzimbazos of Sena, and ultimately to the Portuguese. The green stones are probably copper ore. The Cazembe obtains salt, as a tri-

bute, from Quigila, and from several places near the shore of the N'yassi. Some of his slaves are bought from other nations. "The price of a slave at Lucenda, in 1807, was five squares of India piece goods; while that of a tusk of ivory was six or seven squares, or even more."

This country seems to have been formerly occupied by the Movisa; but the lords of the saltpans, vassals of the Muata Yanvo at Quigila, by their master's orders, gradually extended their conquests eastward to the N'yassi, drove the Movisa before them, and made them tributary. For a time the Cazembe went annually to do homage to his lord paramount; but for a long time past, he has been allowed to omit that ceremony, lest his people should revolt in his absence. Or rather, such is the pretence; while the fact is, that he is too powerful to be controlled, and is allowed a virtual independence, on condition of acknowledging a theoretic subordination.

Thus we have approached the great lake, the N'yassi, that is, *the sea*, from the east, south, and west. We have secured a general view of its position, which cannot be far from the truth. Yet we know almost nothing of its extent, except that it must be great, of its form, or of its outlet. As salt is found near its western shore, it would of necessity be salt, if it had no outlet; but Nasib the Miayo, expressly testifies that it is fresh. Leif ben Said says that the Monomoezi know well that it is

the origin of "the river that goes through Egypt;" and one very curious circumstance seems to favor the supposition. The Nile has been said, from time immemorial, to have its source in the Mountains of the Moon, in Abyssinia. Late researches, however, indicate that there are no such mountains there. But geographers of the seventeenth century state that "the empire of Monerugi," that is, of the Monomoezi, "lies immediately round the Mountains of the Moon." And what is more, the Mucaranga word *moezi* signifies *the moon*. - The Mountains of the Moon, therefore, are the mountains of the Monomoezi. Yet it seems impossible that the N'yassi should disembody by the Nile. Its position cannot be sufficiently elevated above the ocean to furnish the necessary descent. The Nile, in Abyssinia, is nearly 3,000 feet higher than the ocean, and therefore, probably, higher than the lake. The description of the routes to the lake by the Zambezi, the Livuma, and the Lufiji, all imply a comparatively moderate ascent; and no snow ever falls on the highest mountains. Lief ben Said also states that it discharges its waters by the river Magrazie, by which he must mean the Lufiji. Khamis ben Othman asserts that he has seen the place where the Lufiji issues from the lake. Yet the nature of the country, as described by both these witnesses, seems to prove the contrary. On the whole, we can only *presume* that it finds an outlet, either by the Lufiji, the Zambezi, or

some yet unexplored stream between them.

Notwithstanding the length of this article, we must add two brief remarks:

1. The slave trade is not a business affecting the sea-coast of Africa merely, but is a principal branch of the commerce of extensive kingdoms of the interior, where it would continue to exert its baleful influence, even if the exportation of slaves to other continents were wholly suppressed. The Christian civilization of Africa is the only effectual remedy for the evil.

2. For the prosecution of this work in Africa, south of the equator, the prevalence of the Zingian race affords peculiar facilities. It reduces, immensely, the amount of labor necessary to be expended in acquiring barbarous languages and reducing them to writing; for the investigation of each language will facilitate that of the others. New ideas, too, will spread more easily among kindred nations, than among those which are not related to each other.

This work is already commenced at its two extremes, the southeast and northwest. Among the Caffres a good beginning has been made by the American missionaries near Port Natal, the French Protestant missionaries around the head waters of the Orange river, and still more by English missionaries in the same region and farther south. These missions are all under the shadow of British power, and therefore, generally safe;



and the climate is such as admits the labors of white men. In the opposite quarter a beginning has been made by the American missionaries at the Gaboon river, which promised well, till disturbed by French interference, and which, as there is some prospect that the climate will kill off the French disturbers, may yet be successful. English missionaries are also attempting an establishment on the Camaroons, and seeking a place for one near Zanzibar.



## Interesting Donations.

It has seldom been our privilege to acknowledge any donations which gave us more pleasure than those referred to in the following letter. Would that hundreds of our youth were imbued with the same spirit which actuated these two interesting donors:

*To the Treasurer of the American Col. Soc.*

DEAR SIR:—A long-neglected duty I attempt to perform. During my ministry as pastor of a church for a course of years, I took up a collection of my people near the 4th of July to aid the object of your Society, and in return received the *African Repository*. It was a welcome messenger in our family; and our two youngest children prized it more than any other periodical publication. Since my pastoral relation with a church ceased, both of them have died. The oldest, a daughter, named Sarah Ann S., aged 22, who took a deep interest in the cause of African Colonization, and often expressed herself as desirous of doing more for this than any other object of benevolence. Since her death we find she had a little change, and knowing her feelings, if she had disposed of it, she would doubtless have given it to aid this good and benevolent cause, I forward it as her last donation to your Society.

Our youngest son, Theodore H., died in less than nine months after our daughter. He died in his 19th year. Though but a youth, he possessed a sound and well-cultivated mind, with a matured judgment, unusual for one of his years. Correct in his principles, rooted and grounded in the truth, he was upright in deportment, ready to advocate and defend any good cause, but especially he had long taken a deep interest in

behalf of the American Colonization Society, and benighted Africa. Had life been spared, and health given him, his influence and life and property, if God had given it him, would probably have been devoted to the great cause which the American Colonization Society is engaged to promote.

Since his death, we found, wrapped round some pocket change, a note, written with a pencil, probably a short time before his death, directed to the American Colonization Society—"The enclosed is for the American Colonization Society. I would that each cent were as many dollars, but I am unable to contribute more. Please accept it, as a token of my sincere love for the cause of African Colonization.—THEODORE H. POMEROY."

In conformity with his wishes here expressed, I send you the pocket change, as found in his possession since his death, fully believing that if he had possessed thousands, he would have consecrated them all to the benevolent object of your Society. His all, was all that he could bestow, and may the blessing of Almighty God attend it for great good to benighted Africans.

These two warm-hearted friends of the cause of African Colonization, we hope were prepared, through grace, for the employments of that world where angels rejoice at the repentance of one sinner. If so, they will join in the joys which will attend the conversion of benighted Africans, whose good in life they so ardently desired.

Permit me to say to you, sir, and through you to the American Colonization Society, be not disheartened, and let not your hands be slack, for God only knows how many youth are now growing up in our land, un-

der the direction of the Almighty, with full hearts, who will, at some future day, take hold of this object of benevolence, with warm hearts, and strong hands, and tire not, till Africa is redeemed, and the world shall know that infinite and unerring wisdom have guided your operations for the unspeakable good of the oppressed, and the salvation of degraded Africa.

Yours in the bonds of the Gospel,  
RUFUS POMEROY.  
Otis, *Mass.*, Aug. 18, 1846.

On examining the two parcels of money described in the above letter, we found them composed chiefly of *unusual* coins, such as are not in general circulation, but are rarely to be met with. From this circumstance, we infer that they had probably been received and retained as *keepsakes*. This fact enhances very much the interest which they possess in our estimation.

ANONYMOUS LETTERS.—It is usually considered not a pleasant thing to receive *anonymous letters*. We, however, frequently find it otherwise, and as specimens of the kind, we give the following two lately received by regular mail. To their unknown authors we tender our thanks.

Among our receipts will also be found an item of still more unknown origin. The letter containing it, had no name, no date, no place, and to add still more to the mystery, though it came through the post office, it had on it no post mark, as a clue to find out from what part of the country it sprang. But it was none the less welcome, being "*part of the price of a hay stack, just sold.*"

ABBEVILLE DISTRICT, S. C.,  
November 1, 1846.

REV. AND DEAR SIR:—I send you the enclosed bill, (three dollars,) as a contribution to the cause of African Colonization. I regret that circum-

stances do not allow me to send you a larger amount; for there is scarcely an enterprise of benevolence in which I feel so great an interest. The Colonization Society is destined to be an efficient instrumentality in introducing civilization and Christianity into the continent of Africa. Liberia is a moral lighthouse, which will illumine the surrounding regions of darkness and heathenism.

Is the hope chimerical, that a few revolving years will present to the world the animating spectacle of a great and Christian republic on the coast of Africa? What lustre and glory will encircle the scheme of African Colonization in the eyes of coming generations! This magnificent scheme of benevolence originated in the bosom of the purest philanthropy, and is pregnant with the mightiest results bearing on the interests of humanity. Be encouraged, my dear sir, to persevere in the good work you have begun.

A FRIEND OF COLONIZATION.

LOUISVILLE, Miss.,  
October 29, 1846.

DEAR SIR:—Enclosed I send you \$10, for Colonization purposes, to be applied as you may think best. I feel much interested in the cause, and think it one of the most benevolent enterprises of the day.

Yours, truly,

A FRIEND.

REV. W. McLAIN.

GOLD RINGS.—Our Agent in the State of Va. has reported to us several *gold rings*, as part of the fruits of his labors in his important field. They have the appearance of having been long worn by their former owners, and were doubtless drawn from their fingers by the attractive strains of our Agent's eloquence. May it be our privilege to receive many more such tokens of attachment to this cause, and of desire to aid in carrying it forward.



## Letter from Rev. C. A. Davis.

WASHINGTON CITY, D. C.,  
December 1, 1846.

DEAR SIR:—Enclosed you have my returns for the month ending the 27th ult. You will perceive that the amount collected is small. This was owing, partly, to the fact that I was prevented by repeated and heavy rains, from reaching several appointments where my collections would have been very good. I very much regret the failure, but have done the best I could, under the circumstances.

At Fredericksburg I had an interview with the ladies who have charge of the Auxiliary Society of that place. They had not completed their collections, but informed me that they would, next week, forward you what they have in hand, amounting to fifty or sixty dollars.

I spent ten days in the county of King George. Here I delivered several addresses, and succeeded, I think, in removing strong prejudices, which had lately been engendered by misrepresentations in relation to the condition of the colony, and the emigrants. I have the assurance of liberal contributions hereafter. In this county, in the family of James Quisenberry, Esq., I saw a letter, received very recently, from a colored boy, who went out with the Rev. Mr. Payne, about five years since. The letter was addressed by the boy to his mother, and was very different in its tone to some other letters which had reached that county. When this boy left King George, he did not know a single letter of the alphabet. He now reads and writes well. His letter would do no discredit to hundreds and thousands who have spent the last five years in the schools of our own country. One incident connected with this letter is

worthy of remark. When the boy took leave of his mother, she gave to him a small piece of calico, with the request that if he should live, and ever be able to write to her, that he should enclose this identical piece of calico. And when the letter reached the mother, (the first letter written by his own hand,) all doubt and uncertainty was immediately removed from her mind by finding this little relic enclosed. She treasures up the letter and its enclosure with all a mother's feeling; and is satisfied that no imposition has been practised, that her child lives, and is contented and happy.

I could not reach the seat of the Virginia Conference of the Methodist Episcopal church, in consequence of outstanding appointments. I took the precaution, however, to write to my esteemed friend, Rev. L. M. Lee, editor of the Richmond Christian Advocate, by whose kindness the subject was brought before that large and respectable body of Christian ministers. You will find enclosed the resolutions adopted on the subject. I will ask the favor of their publication in the next number of the Repository. This action of the Conference must be regarded as highly important, and will exert a most favorable influence on the cause of Colonization.

With great respect, your obedient servant,

C. A. DAVIS,

*Agent of A. C. S. for the State of Va.*

Rev. W. McLAIN,

*Sec'y Am. Col. Society.*

—  
The committee to whom was referred the communication of the Rev. Charles A. Davis, on the subject of Colonization, having had that subject under consideration, beg leave to submit the following resolutions, as

comprehensive of all they deem it necessary or important to say :

1. *Resolved*, That the object of the American Colonization Society, to colonize the free people of color of these United States, with their own consent, on the coast of Africa, is worthy of our highest approval, and eminently deserving of our confidence and co-operation.

2. *Resolved*, That we cordially approve of the appointment of the Rev. C. A. Davis, as Agent of the So-

ciety for the State of Virginia, and cheerfully commend him and his cause to the Christian attention and active assistance of our friends and brethren.

3. *Resolved*, That for the promotion of the great and good objects contemplated by the American Colonization Society, we recommend that collections be taken up in its behalf, on or about the 4th of July in each year.

L. M. LEE, *Chairman*.

### Independence of Liberia.

IN the following article there are two misapprehensions, or misconceptions of the facts in the case. The first regards the nature of the proposition made to the commonwealth of Liberia by the Society. The article says the proposition was unaccompanied by a single word of explanation or stipulation; while the fact is, and whoever reads the article of the Board of Directors at their last meeting, will perceive it, the Board offered to Liberia the privilege of assuming the entire control of its affairs, and the Legislature of Liberia was requested to appoint a commissioner or commissioners to confer and make definite arrangements with the Executive Committee touching all the matters connected with the future condition and relations of Liberia with the Society.

We are therefore much astonished that any person of as much shrewdness as the editor of the *Liberia Herald*, should have blundered as much as he has in the following article on this point.

The other point of misconception is contained in the last sentence of the article, where the impression is made that the SOCIETY acted first, and thus threw on the people of Liberia the necessity of acting; while the truth is that the subject was brought before the Board of Directors at their last meeting, by the action of the Colonial Legislature at their meeting the year preceding. It is therefore rather late for them to pretend that they have been crowded into the consideration of this subject. They stirred the matter first, and it then being as it were, a great way off, excited little fear for the consequences. But now the responsibility is *on them*, and they would fain throw it off. But they cannot, and they need not. All will be right, we doubt not.

### COLONIAL LEGISLATURE.

THE extra session of the Legislature closed its deliberations on the evening of the 15th ult. It was convened for the purpose of receiving the despatches sent out by the American Colonization Society. These

despatches contain resolutions announcing a most important movement on the part of the Society—a movement involving nothing less than a total severance of the Society from all political connexion with the colony and an entire withdrawal of control from all its affairs, both internal and external.

A movement so solemn—an act so pregnant in its consequences with weal or woe to the people—opening up before them, as it does, scenes never discovered before—launching them upon an ocean never before explored—calling them to the exercise of functions and to the discharge of duties they had scarcely ever contemplated, and committing to their unpractised hands that destiny which hitherto they had suffered to lodge elsewhere, may be well supposed to have created throughout the colony the most intense sensation. And accordingly we have never witnessed a session of the legislature where the members seemed more firmly fixed in the position which they had marked out for themselves—never one in which there was more uncompromising argument, more inflexibility of opinion, nor one in whose deliberations the inhabitants appeared to take so deep an interest.

Numerous circumstances concur to create and to sustain this sensation. The mass of the people have been accustomed to regard the society as not only the parent and nurse of their political existence—not only the source of their power and authority, but also a shield, which, thrown around them, has warded off blows which but for this defence would long since have laid their little political fabric in the dust. There can be no questioning that the society, including as it does in the number of its members men who are not only high in the confidence and influential

in the councils of the American people: men the fame of whose wisdom and talent and varied accomplishment has circled the globe—there can be no questioning that the society thus composed has exerted a salutary influence on behalf of the colony, that, if it has not attracted toward it the kind and sympathetic regard of foreigners, it has in some instances withheld the blow which would have fallen with fatal energy upon its head.

This is most freely admitted. But while this is admitted, the peculiar circumstances which gave birth to this influence and which imparted to it force, should be kept steadily in view. Two of these circumstances, and the two most efficient, at once present themselves—misconception in respect of the political alliance of the colony, and its non-interference with the interests and pursuits of others. The first of these no longer has place—the character and position of the colony having been accurately stated and defined, and the second (if we may so speak) is rapidly following the fate of the first—the growth of the colony and its necessary territorial extension bringing it into collision with the supposed or at least claimed rights and interests of others. This being the case, it were idle to suppose that the colony will not henceforth attract attention and awaken feelings altogether different in kind from those with which it was wont to be regarded. The great bulk of our people, however, unmindful of these great and important changes, still look up to the society as to a guardian angel, a tutelary genius—still regard it as able to bear them up on its wings of power, and as strong to deliver them safely and triumphantly out of every difficulty. We say that this opinion, the fallacy of which we shall not here combat, exerts a powerful influence on the



minds of many of the people and agitates them with painful apprehensions. But other considerations determine others to halt in their course and to withhold from any action at the present time. It should not be concealed that there is entertained on the part of some the opinion, that the time has not yet arrived for the colony to take so important a step—that matters and things connected with the colony are not yet ripe for a change so vast and radical as must be effected by a dissolving of the bonds which have hitherto united us to the society. This opinion, however, although entertained with all the seriousness and conscientiousness of conviction, will not be suffered to arrest action and concurrence in the resolutions, any longer than the moment arrives when those who hold this opinion shall receive that information to which they hold themselves entitled. The information received from the society is in the form of bare, naked resolutions; setting forth the expediency of declaring Liberia independent, but unaccompanied by a single syllable of explanation or a single word of stipulation. In the opinion of this class—and the whole people met on this common ground—some other relinquishment on the part of the society besides that of mere political authority is absolutely—yea, indispensably necessary; and they hold that this other relinquishment should be a preliminary, or at least an accompaniment of the relinquishment of political authority: and they hold further, that without such relinquishment a declaration of independence would be altogether inconsistent, an empty sound, a mere mirage, a baseless, unsubstantial fabric.

We are not allowed to suppose for a moment that the society contemplates a cessation of its operations here. The continued deportation of

colored people to this colony is a cherished and avowed purpose; and we have no doubt that this people will stand with open arms to receive them and to greet them with a hearty welcome to their father-land as fast as circumstances render it prudent for them to come. The question then presents itself, under what circumstances will they come? to whose authority will they be subjected? what authority will determine their location? To whom will they look for land? From whom will they derive a title to it? The question which covers the whole ground is, to whom, in the event of a declaration of independence, will the territory belong which is now styled Liberia? Will the American Colonization Society continue to hold an exclusive claim upon the land so as to parcel it out or transfer it when, how, and to whom it pleases? or will such a transfer be made to the people as will give them an exclusive, independent and irresponsible right to it? Or will the society retain only such a claim upon it as will enable them to secure to those whom they may hereafter deport from America a title allotments independently of the concurrence of the government, and should opposition at any time be manifested in the face of its wishes? These are questions which were eagerly asked in the house and out of the house; but no one was prepared by documentary information from the society to give a satisfactory answer.

Although these considerations presented themselves to the mind, without perhaps an exception of a single man in the colony: although they are regarded by all of a very grave character, and necessary to be definitively settled and understood, yet it should be mentioned for the satisfaction of the society, and for all who have recommended the measure, that

there are those in the colony, both in the legislature and out of it, whose confidence in the wisdom and integrity of the members of the society, in their wisdom to perceive and their integrity to do all that is proper to be done, to effect fully and completely the object in view, as leaves them free and untrammelled to move forward with unfaltering step in the course marked out by the resolutions.

Perhaps we would not be very wide of the mark should we conjecture, that considerations not very dissimilar from those we have mentioned as embarrassing the people, pressed with no light weight upon the mind of the society whilst contemplating a separation from the colony. It were not unnatural for the members to ask themselves what assurance have we, that the people of Liberia will not, when sovereign power be lodged in their own hand, seek some other alliance as a means of strength and of security against insult and aggression. And when it is recollected how much American philanthropy has done for the colony, how great sacrifices colonizationists have made of time, of ease, of money and of life, to conduct it to its present condition; how highly they prize it as a practical illustration of the recuperative energy of American benevolence, and with what intense interest they cannot but regard it as an extension to the eastern hemisphere of those principles of republican liberty and popular institutions, which, among the moderns their fathers were the first who had the sagacity to discover, the independence to proclaim and the courage to defend—when these circumstances are present to the mind, not only does the question not appear unnatural, but rather one which would arise with prompt and ready spontaneity; and thus arising become the subject of deep and anxious

thought. This, however, is one of those cases, which in the progress of human affairs are continually arising, and against which no infallible provision can be made. The mind is as fruitful in ingenious devices as the heart is strong in its unnumbered desires. In this respect they are linked in an indissoluble co-partnership, and working into each other's hands, each derives and imparts support and countenance. We cannot be at a loss for instances in which the most solemn compacts have been shamelessly violated; and guarantees the most solemnly pledged have often failed to bind the hand and the heart of faithlessness and perfidy. But what wretch has yet proclaimed his treachery; and what usurper has not sought to justify his usurpation. But we think we do but speak the fixed sentiment of the whole people of these colonies, without the exception of a single individual capable of thought, when we say, the great object which at first brought us to Africa is still kindly and tenderly cherished. That great object which loomed in all its grandeur of outline before our eye—which dazzled in our imagination, and roused lofty aspirations, and lured us on from home, and kindred and social endearments—which induced us with patience to suffer, and with fortitude to endure—which gathered motive from danger and strength from defeat: that grand object, to plant a nation of colored people on the soil of Africa, adorned and dignified with the attributes of a civilized and Christian community, is still the object dearer than all others to every Liberian. Indeed, so thoroughly are we penetrated with the conviction of the necessity, that in order to the consummation of this purpose we should stand alone and unembarrassed with any foreign allegiance, we should regard the document which conveyed away our independence nothing less than the



record of an abject fate to last through all coming time. Better, far better will it be for us that a century find us still a weak and "feeble folk" than to bend an ignoble neck to the Anglo-Saxon yoke—of whose unclenching tenacity, when once it has grappled, the whole history of the modern world affords most melancholy examples.

On this score the society need entertain no apprehension. Here motives the most powerful—fear and hope and burning desire, all concur to forbid treachery and to sustain honor and integrity.

Having said the above, it is not necessary we should add, there were very opposite views entertained by

the counsellors as to the course proper to be pursued. And although the members in favor of immediate action formed the majority of the council, yet as immediate action did not appear to be demanded by an imperative necessity, the earnest remonstrance of the minority against what they called precipitancy united with the considerations above alluded to, determined the legislature to the course mentioned by one of our co-adjutors in our last number. And thus for the present the matter rests. But the die is cast, the Rubicon is passed. The society has acted, nor will the people be long in following their example.

[From the Maryland Colonization Journal.]

#### Liberal and Judicious Bequest.

THE Journal of Commerce has been shown the will of the late John Woodward, Esq., late of New York, formerly Consul General of the Republic of Texas, by which it appears that the entire estate of this gentleman is left in trust to the Mayor for the time being of this city, to be applied exclusively to the education of free persons of color. Mr. Woodward expresses his preference that they should be educated in Africa. At the time of his decease, Mr. Woodward held titles to vast bodies of land (some 2,500,000 acres) in Texas, and the value of the estate will depend upon the validity of these claims, which doubtless the executors will endeavor to turn to the best advantage.

How strong Mr. Woodward's expression of preference for their education in Africa may be, we are not informed, but we do hope it is of such a character as to make it binding on his executors to attempt it, at least. The income of an estate like that which Mr. Woodward is reported to have possessed, judiciously managed and economically disbursed in educating natives and colonists in Liberia and its vicinity, would absolutely

guarantee the complete regeneration of Western Africa. It would produce results before which the Girard Colleges and Smithsonian Institutes would sink into pigmy insignificance. But expended in this country, in the vain attempt to elevate a class of people which all circumstances tend to depress, the result would be worse than questionable. The whole public feeling must be changed, and the reign of universal brotherhood established, or every attempt, (the more successful the worse,) to enlighten the *free* colored people in this country will only tend to render them more feelingly alive to the ills they suffer, without the power of remedy or redress. Failure and abortion must attend every attempt to change the character and position of the people of color in the United States, unless the hearts and feelings of the whites, who now have sway, become softened and changed, or the skins of the other become whitened, their hair straight and features sharpened. 'Tis not that the colored man is *poor, debased, or ignorant*, all of which education could remedy, but that he is a *colored man, which cannot be remedied*.

*A Conjurer and Conjuration.*

A FEW days ago a deputation of mentally diseased individuals leading a physically diseased individual, besieged Governor Roberts, humbly beseeching him to help them. They were all from New Georgia. The boy, for that is the sex of him who was impotent, had been sick a long time, "sick too much." At length disease reached a crisis, and "every body been think he go die one time." His friends were in paroxysms of grief. Just then a Congo, one of Captain Bell's *proteges*, came along. Prompted by benevolence, "no cry mamma," he said, "your child be witch: pose you pay me I go make da witch come up." He commenced operations, and the result was an extraction from the boy's belly of a leopard's claw, and a handfull of strange and odious larvæ. These were all carefully preserved, and brought down to the Governor. He, however, was skeptical, and endeavored to bring them over to his belief that it was all a delusion. All argument, however, was lost upon them, and they returned home, either mortified at his stolidity or chagrined at his obstinacy, in resisting the conclusive evidence of the claw and the grubs, which they had presented to him.

The affair was not to stop here. Truth cannot be suppressed. It was soon ascertained that another boy was similarly affected. The "dottor" was sent for, who at once declared that "witch ketch em." A fine opportunity was now presented to convince the incredulous Governor, or to expose his stupidity. At once he who was witched, his friend, and the dottor, presented themselves at Government House, and solicited audience. "Nother boy," said they, "be witch, all same da turrer one, and we fetch em and the dottor for let you see him take dem ting him

belly." A crowd assembles, and ourself in the number. The possessed, with a most wo-begone and witched aspect of countenance, was placed in a sartarious posture upon the floor, directly in front of whom and almost in contact, the "dottor" planted himself in a similar posture. Assuming a look of imperturbable gravity and importance, he prepared to operate. First, he produced from a satchel a medley of herbs and roots, part of them he placed in a shell, the others he chafed in his hand. This done, he produced a razor. He then fixed his eyes with a stern and intense gaze on those of the boy, the "dottor's" hands at the same time moving alternately in a vibratory and rotatory motion. Soon he commenced his exorcisms, using some cabalistic phrases, which no one understood but himself. Soon "he look da devil," and his hand, now stationary, pointed directly at that part of the boy's body where Diabolus had taken. Although sound, the devil was not yet captured; a more powerful charm was necessary to dislodge him. Having scarified a small space directly over the mid-rif, he applied his mouth thereto, and exerted his utmost power of suction. Whatever or whoever else could stand this charm, it was soon evident the devil could not. That the conflict between the exorcist and the devil was fierce and severe, was soon announced by a quivering of his muscles and an apparent involuntary movement of his arms. Victory, however, decided in favor of the "dottor," who, looking around upon the spectators with an air of satisfaction and triumph, held the devil firmly in more than "durance vile" between his teeth. The believers in the operation signified their satisfaction by furtive glances at the unbelievers, and by half suppressed

smiles; which brought strongly to our mind Gay's fable of the jugglers:

"But when from thence the hem he draws  
Amazed spectators hum applause."

We, however, were not to be thus discomfited, but determined to submit this devil to a close and searching scrutiny. For this purpose we brought his satanic majesty under the focus of a powerful microscope, and found him to be no more nor less than a piece of blue cloth, wrapped with the fine fibres of the palm leaf, in the form and size of an or-

dinary larva. This, which the fellow had, before he commenced operations, concealed either in his mouth, nose, or throat, was coated with clotted or coagulated blood, and to the naked eye very closely resembled a grub. Nothing abashed by this exposure, he renewed his manipulation in order to extract another devil; but, disgusted with the mummery, and vexed at our want of authority to administer to the exorcist the moral and mental sanative prescribed by Moses, we left the scene. *Liberia Herald.*

Extract from the Minutes of the Associate Reformed Synod.

*Extract from the Minutes of the Associate Reformed Synod, at their last meeting, 18th September, in South Carolina.*

BEING ready for the subject of the African Mission, it was resolved, before entering into discussion, that E. E. Pressly address the Throne of Grace.

Payer having been offered, Mr. Hemphill submitted the following Report:

"In the dispensations of Divine providence, the American Colonization Society has opened up a wide and effectual door on the western coast of Africa, for the introduction and spread of the Gospel on that continent. And when we cast the eye over the moral desolations of that land, we see at once that the renovating, redeeming influences of the Gospel, are greatly needed there. And when we turn and view the circumstances by which we are surrounded at home—that we have the Gospel at hand—that we possess the means of disseminating it, and that we have the persons in our families who are capable of enduring the African climate, to carry this blessed Gospel to the land of their fathers, and when various individuals are offering to the Synod the choice of

their servants, to engage in a mission to Africa, we are led to the conclusion that there is a manifest call in Providence to embark in such a mission.

Some months ago, an appeal was made, through the Magazine, to the members of the church, to furnish the Synod with a servant or servants, to be educated and sent on a mission to Africa. The appeal has been answered by several individuals. We have the gratifying assurance, that a number of persons can be had to go on this mission, without cost to the Synod, save that which will arise from their education and outfit. With these facts before us, your committee are of opinion, that steps should be taken to educate and prepare one or more of those that are offered for the mission field. Probably an "African College," or a manual labor school, could be established in Ky., or somewhere in the bounds of Synod, at which those intended for the African field could be trained, both in literature and theology.

Could such a college be established and sustained by the different Christian denominations of the South, or by our own denomination, (and the idea is by no means chimerical,) the world would begin to see the design of Providence in permitting the Af-

rican to be brought to this country. But as such a scheme of education cannot be carried into effect immediately, your committee recommend that two from those who have been offered to the Synod, be selected for the African field, and placed under the care of the Kentucky Presbytery, and by that Presbytery educated, with a view to that field.

In the mean time, your committee recommend the establishment of a mission school in "Kentucky in Africa," to be under the supervision of Thomas Ware, a colored man, now in Africa. In the opinion of Dr. Claybough, of Oxford, Ohio, Thos. Ware would be a suitable co-worker in a mission to Africa. He is intelligent, and is believed to be pious, and is firmly established in the prin-

ciples of the Associate Reformed Church.

This report was disposed of by the adoption of the following resolutions :

1. That Rev. Gilbert Gordon, Rev. N. M. Gordon, and Mr. Shannon Reid, of Kentucky, be appointed a committee to ascertain the character of Thos. Ware, his suitableness as a mission teacher, a suitable location for a school, expenses of such school, and report to next meeting of Synod.

2. That Messrs. Watt Grier, J. M. Young and D. Pressly, be a committee to select some two of the colored persons who have been offered to the service of Synod, to be sent to Kentucky, to be educated for the African Mission.

#### Items from the *Liberia Herald*.

It is rumored that the British government have sent out instructions to their naval commanders, to take immediate possession of Grand Cape Mount, and that troops are now being embarked at Sierra Leone, or at some other British port, for that purpose. The reason assigned for this determination of Her Majesty's Government is, that the chiefs of Cape Mount, in violation of their treaty stipulations, permit the slave-trade *still* to be carried on in their dominions.

Although we are as anxious as any people can possibly be for the abolition of the accursed traffic in slaves; and would willingly tax ourselves to assist in putting it down; nevertheless, we cannot give our hearty concurrence to the plan now contemplated for its suppression at that place. If the British Government take possession there, we need no longer hope to have it form a part of the territory of Liberia. We have been sanguine that at no distant day, we would be enabled, by

fair negotiation with the chiefs of the country, to have it under the authority of our laws: and the fact is too well known, that at whatever place we have the right to exercise our authority, the traffic in slaves *cannot* exist. The acquisition of the territory of Cape Mount to the British crown, cannot, in our opinion, be an object of much importance to that power, as the resources of the country are the same as those of any of the countries lying between Sierra Leone and Liberia. But the adoption of any plan that will place this territory beyond our reach, will materially cripple our operations, and confine the limits of Liberia to a space too limited in extent, for the exercise of that salutary influence which we fondly hoped to introduce among the tribes surrounding us. If the British Government have the right to take possession of Cape Mount, or any other country adjoining to Liberia, for a violation of treaty stipulations in regard to the slave trade, will not that Government, if



the Government of Liberia pledges itself that the slave trade shall no longer be continued in such place or places, act with that benevolence and magnanimity which ought always to characterize a great and powerful nation, make the violators of the treaties accountable to the Government of Liberia, instead of taking forcible possession of their countries, at the hazard of shedding blood? We are supposing that the main object of the British Government is to destroy the slave trade, and not for the acquisition of territory; and we further suppose, that the violation of the treaties gives the complaining party a right to the territories of those who refuse to comply with their treaty obligations.

We are opposed to the Africans being deprived of their lands without a fair equivalent is paid to them for it; and in no instance, after purchasing their lands, have we ordered them to remove from them; on the contrary, they have invariably been urged to remain, and adopt civilized customs.

We are particularly interested about the territory of Grand Cape Mount. Twenty years ago we sent missionaries there to instruct the natives in the truths of the Gospel. They were well received, and hospitably entertained; a piece of land was granted to them, a friendly intercourse was kept up between them and the colonists, and many of their children are now living in the colony understanding and following our customs. For more than ten years scores of our enterprising citizens lived among them, and carried on an extensive commerce, which benefited both parties; and but for the savage war that has raged there for more than ten years, and which has nearly depopulated the country, large numbers of our citizens would now be residing there.

**AFFAIRS OF THE COMMONWEALTH OF LIBERIA.**—The crisis is at hand for the people of these colonies to meet together to consult about the affairs of the Commonwealth. The subject of the Independence of Liberia is now the main topic of discussion. Every one has something to say about it. Free interchange of views ought to be sought for and obtained. All party feelings, if any there are, ought to be thrown aside to make room for its dispassionate consideration. It is not strange, that a difference in opinion, should exist as to the action necessary to be taken in the premises, and though others may hold ideas on the subject at variance with ours, it would be improper for us to treat them with indifference—nor would it be decorous in others, to attribute to us unworthy motives, because we differ from them. Whatever may be the result of this important movement, it is supposed that all will be affected alike in its operations.

The extra session which closed its deliberations on Wednesday night, had this subject before it, and it was discussed with the most perfect freedom and animation. The council room throughout the session, which lasted three days, was well filled with spectators, who listened with the deepest attention to all that was said for and against the measure. Of course that body, could not make any final disposition of the subject. It is the people's business; and the Governor is directed to convoke them for the purpose of bringing the subject before them, for their determination.

We are not prepared to say when the convention of the people will take place. It is presumed, that the executive will order it, when the state of the weather and other attending circumstances will permit them to assemble without much inconvenience to themselves or embarrassment to their affairs.

We owe it to ourselves, to our children and to those who may come after us, to consider and ponder well, before we enter upon a new and untried state of things. To engage in this work, with a hope of a successful termination, it is all important that a spirit of unanimity should prevail among the people. Let a conciliatory feeling pervade every breast.

WE hope the time is not far distant when the people of Liberia, will cease to spend, as they have hitherto done, the best part of their earnings for foreign provisions. Our soil is as good as any in the world, and capable of yielding, with little labor, a variety of wholesome and nutritious productions, and if we prepare pastures, and take other necessary precautions, we can raise more meat kind than we can possibly consume, and the thousands of dollars which are annually sent from the colony; for the overplus provisions of other countries, would remain with us, and add greatly to our commercial capital, and to the wealth of the people. The time is at hand for us to act,—and act we must, with a determination to raise ourselves in the opinion of the civilized world. We are on the eve of proclaiming the sovereignty of Liberia, and of soliciting its acknowledgement from foreign powers,—would it not raise us higher in the scale of respectability, if, before we ask for this acknowledgment, we were producing a sufficiency from our soil, for our own consumption? All will admit this, and yet be content with raising only a small portion of the quantity necessary for their consumption. We must not, if we are anxious to rise to importance, continue to lead a slothful existence—our sluggishness must be shaken off, and new energy, unfettered and determinate, must take its place.

There can be no doubt, if the re-

sources now within our reach, are properly cared for, and industry and economy go hand in hand, but that Liberia at no very distant day, will claim her stand among the proud nations of the world. This consummation so anxiously desired, cannot be accomplished in a month or a year—time and perseverance must bring it forth—we must marshal our whole strength for its attainment, our children must be educated, and the resources of our beautiful and prolific country must be developed.

**THE ELECTION.**—Our annual election took place on Tuesday last. There was not as much excitement as we had anticipated. Considerable anxiety was, however, manifested, as to the qualifications of some of those who were in nomination; as it is supposed by many, that the duty of preparing the constitution will devolve on the Legislature. We are not of this opinion; we feel quite confident that the people will, by their votes on the 27th instant, determine for a convention.

Two young gentlemen of our town, of respectable attainments, for the first time entered the field as candidates for the Legislature. Their friends used every exertion to elect them, but the older heads thought it advisable that they should not be. They must not be discouraged. If their aim is to be of service to their country, they will continue to prepare themselves for the service.

MONROVIA, Aug. 17, 1846.

**MESSRS. EDITORS:**—According to your request, I give you a detail of the wreck of the piratical slave brigantine, prize to H. B. M. sloop *Waterwitch*, which took place on the night of the 15th instant, about eight miles to the southward of Cape Mesurado. I left Trade Town in the morning (having received provisions from H. B. M. sloop *Star*) for

Sierra Leone, with a light wind from S. S. W., and a strong current to the northwestward. At sunset I was off Junk river, six or seven miles; at 9 o'clock it was nearly a calm, and I found the current was setting on the shore rapidly. Having no cable, I could not anchor. At about half past 10 o'clock she took the ground, the rigging was cut, and the masts fell towards the shore, by which means we succeeded in getting on shore, and remained on the beach the remainder of the night and part of the following day, when Col. Yates and several other gentlemen came from Monrovia to our assistance. And on my arrival in town, the Governor (Mr. Roberts) procured lodgings, and did every thing in his power to make us comfortable, for which I return him my sincere thanks. I was lodged in the house of Col. Hicks, and treated with great kindness by him and his amiable wife.

#### JOHN McCLUNE.

The vessel above alluded to was captured off Loango. She had no colors, no papers, nor name, that has as yet transpired. She, however, had in certain articles in the shape of water-casks, farina, &c., &c., which clearly indicated one branch of her intended operations. We have called her a vessel, and so she was in shape and apparition; but like some other apparitions, she was little more than an appearance—the merest apology for a vessel. She was perfectly rotten, and crumbled like mellow cheese at the first thump on the beach.

#### THE AFRICANS BY THE PONS.—

A number of these people are living wild in the woods, and at night come in town and carry off cattle, &c. Within the last fortnight 6 milch cows and a number of sheep, hogs and goats, have been carried off by these ma-

rauders. Unless a speedy stop is put the ravages of these thieving scoundrels, we will very soon be as poor as "Job's Turkeys." We have considerable sympathy for these people, and the community in general would willingly assist in taking care of them;—but such is the disposition of some of them that they prefer, notwithstanding you may lavish upon them much care and expense, to live a wild life in the woods, exposed to the inclemency of the weather, rather than live with the colonists where warm and comfortable quarters can be obtained.

Within the last two months there have been issued from the colonial warehouse for the benefit of these people, in provisions, dry goods, tobacco, &c., &c., nearly two thousand dollars.

We hope, very soon, to hear of another supply being received for the like purpose.

THOSE CONGOES.—A few days ago, as three natives of the Bassa tribe were travelling to this place, by way of the beach, a horde of these fugitive savages fell upon them, beat them unmercifully, and after robbing them of their little property, took to their lurking places in the forest.

A *petition*, signed by 24 Monrovi-ans, praying for the abolition of the law imposing a tax of \$500, on grog shops, was before the legislature. The petition was received and ordered to lay over till the annual session. Judging from the way it was received, we are quite sure that the prayer of the petitioners will avail nothing.

DROWNED.—Mr. Nathaniel Harris, of Edina, in attempting to cross the river from Bassa Cove to Edina, was drowned by the upsetting of the canoe. The melancholy catastrophe

occurred on the 17th instant. We are so far from feeling surprised at such occurrences, that we are astonished they are so few. We have often trembled when we have seen from four to six persons crowded into a little hog-trough of a canoe going up or coming down the river, whilst the edges of the *kooner* are scarcely above the surface of the water. A few days ago we saw a little death-daring fellow paddling with might and main in a piece of hollowed timber, truncated at both ends, and

which at best would in dimensions have hardly sufficed for a coffin, if he had found the fate which he appeared to be seeking. Many of our people manifest a recklessness and temerity in this respect truly astonishing.

NAVAL.—September 19th—sailed for Port Praya, the United States Frigate “United States,” Captain Joseph Smoot, bearing the broad pennant of Commodore George C. Read. All well.

### Despatches from Liberia.

BELOW will be found some extracts from the letter of Governor Roberts, received just in time for insertion in this number.

In another column we also give extracts from Liberia papers.

From all we can learn of the state of feeling among the citizens of Liberia, we think it probable that on the 27th October, they decided by their votes to accept the overtures of the Board of Directors in regard to their independence.

It is probable that before the Board of Directors meets on the 19th inst., we shall hear again from Liberia, and that the subject will then come definitely before the Board for consideration.

GOVERNMENT HOUSE,  
Monrovia, Oct. 19th, 1846.

SIR:—As intimated in my last letter to you, by the barque “Chatham,” the legislature assembled in this town on the 13th of July, to consider the resolutions adopted by the Board of Directors at their annual meeting,

respecting the independence of Liberia.

You will perceive by the proceedings of the legislature, herewith transmitted, that the preamble and resolutions have been submitted to the consideration of the people, who will determine by a solemn vote, what disposition shall be made of them, and should a new organization be determined upon, to fix upon the course proper to be adopted for carrying into effect the suggestions of the Board, contained in said resolutions.

By proclamation, Tuesday 27th inst., is fixed as the day on which the people, throughout the commonwealth will assemble in the various towns and villages to vote on the question. I think it more than probable, notwithstanding the question of independence is strenuously controverted, that a change will be resolved upon. \* \* \* \* \*

I am credibly informed that a foreign trader is now tampering with the natives at Settra Croo, actually landing, and offering to the natives large amounts of goods, on condition that they will decline selling their territory to the Americans, and grant him the exclusive privilege of the



trade. As yet they have declined his offer. It is, nevertheless, important that we close with them as soon as possible, and with other tribes that have agreed to cede their territory to the society. \* \* \*

It is rumored on the authority of a French officer, stationed near Grand Cape Mount, that the English have determined to possess themselves of that country, and have actually opened negotiations with Mr. Carrot on the subject. This I think very doubtful. Something, however, is in anticipation, and unless a powerful effort be made by us, I fear Cape Mount will be lost to Liberia forever, which would indeed, be a great calamity. \* \* \* \* \*

Nothing worth communicating has transpired in or about the colony since my last—perfect tranquillity exists throughout the commonwealth, nor has any thing occurred to disturb our friendly relations with the surrounding tribes. The health of the colony is pretty good. \* \* \*

This goes by the American schooner Boston for the United States, via Sierra Leone, and perhaps the Gambia, and may not reach you for some time.

I am, sir, respectfully,

Your obedient servant,

J. J. ROBERTS.

TO REV. WM. McLAIN,

*Sec'y and Tr. of the A. C. S.*

*Washington City, U. S.*

### *Sailing of the Liberia Packet.*

THE "*Liberia Packet*" sailed from Baltimore on the 3d ult., with emigrants sent out by the American and the Maryland Colonization Societies, and a full cargo of trade goods. Before the sailing an appropriate address was delivered by J. H. B. Latrobe, Esq., and a fervent prayer was offered by the Rev. Dr. Hamner. A very large concourse of people were present to witness the ceremony, and to bid "God speed" to the enterprise. Dr. Lugenbeel, Colonial physician, two colored missionaries, and one white one, were on board.

We were greatly disappointed in the number of emigrants who were ready to go out in the Packet. We had been applied to for a passage for one hundred and thirty persons, of this number only twenty-seven actually sailed. Some of the others could

not, as they said, get ready in time, others were detained by causes over which we had no control.

One great advantage of the Packet to the society is manifest in this expedition. If we had chartered a vessel, as we usually have done, two or three weeks before the day of sailing, we should have taken a vessel of capacity to carry one hundred and thirty emigrants and put up berths and bought provisions accordingly, before we knew how many would fail to be ready; of course the expense of sending out the few who were on the spot, would have been very great. But in the Packet, we paid only for each one what we should have paid had the whole number gone.

We sent out a large amount of goods for the purchase of territory and for carrying on improvements in Liberia.

### *Next Vessel for Liberia.*

THE *LIBERIA PACKET* will sail on her second voyage for Liberia about the 1st of May, from Norfolk, Va. She will be able to furnish first rate accommodations for as

many emigrants as may desire to go at that time. We hope our friends will take due notice of this, and make all necessary preparations in season.

# Annual Meeting of the American Colonization Society.

THE *Thirtieth* annual meeting of the A. C. S. will be held in this city on the *3d Tuesday* of this month, being the 19th day. The Board of Directors will meet the same day.

Auxiliary Societies, entitled to a representation in the Board, are requested to appoint their delegates, and give us notice accordingly.

The various Life Directors are requested to be present, as business of unusual importance will doubtless claim their consideration.

It is expected that several distinguished gentlemen will deliver addresses at the anniversary meeting.

## Receipts of the American Colonization Society,

From the 20th November, to the 31st December, 1846.

### NEW HAMPSHIRE.

By Dea. Samuel Tracy:—

*Concord*—From Ladies of the Lib-  
erian Association, by Mrs. L.  
Morrill, treasurer, \$2, A. Wal-  
ker, \$1. .... 3 00

*Bedford*—Dea. Sam'l McQueston, 3 50

*Francistown*—Thos. B. Bradford,  
\$2, Wm. Parker, \$1, Wm. Bix-  
by, \$10, Hon. Titus Brown, \$3,  
Daniel Fuller, \$1, Mrs. Anna  
Fuller, \$1, Mark Morse, \$2,  
J. Follensbee, \$1, Dr. Eaton,  
\$1, P. C. Butterfield, \$2, Cash,  
\$5, Col. Daniel Fuller, jr., \$2,  
Mrs. West, 50 cts., Miss Mary  
Starret, 50 cts. .... 32 00

*Mount Vernon*—Rev. B. Smith,  
\$1 50, F. O. Kittredge, 50 cts.,  
Dr. J. K. Smith, 50 cts., John  
Carlton, 50 cts. .... 3 00

*Amherst*—S. B. Melendy, \$1, Hon.  
C. H. Atherton, \$5. .... 6 00

*Nashua*—Rev. S. G. Bulfinch. .... 2 00

*Pelham*—Dea. Tyler, \$2, Gen.  
Richardson, \$2, Mrs. Tenny,  
50 cts. .... 4 50

*Hollis*—Charles Whiting, \$3 50,  
Noah Farley, \$2, Mrs. E. Jew-  
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